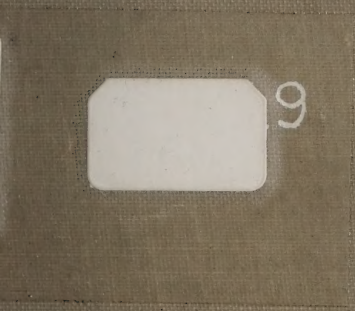
HISTORY OF THE

Second Presbyterian Church

LOUISVILLE, KENTUCKY

1830-1930



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History of the Second
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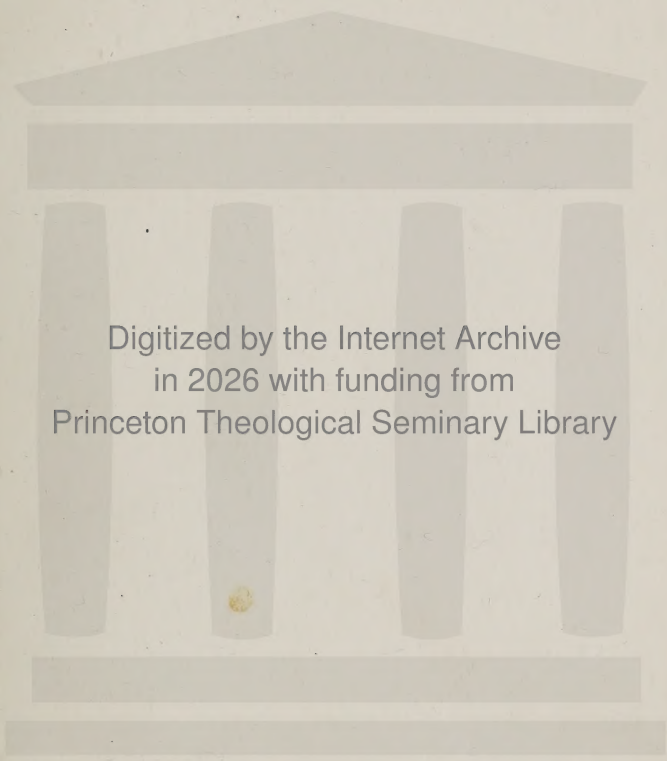
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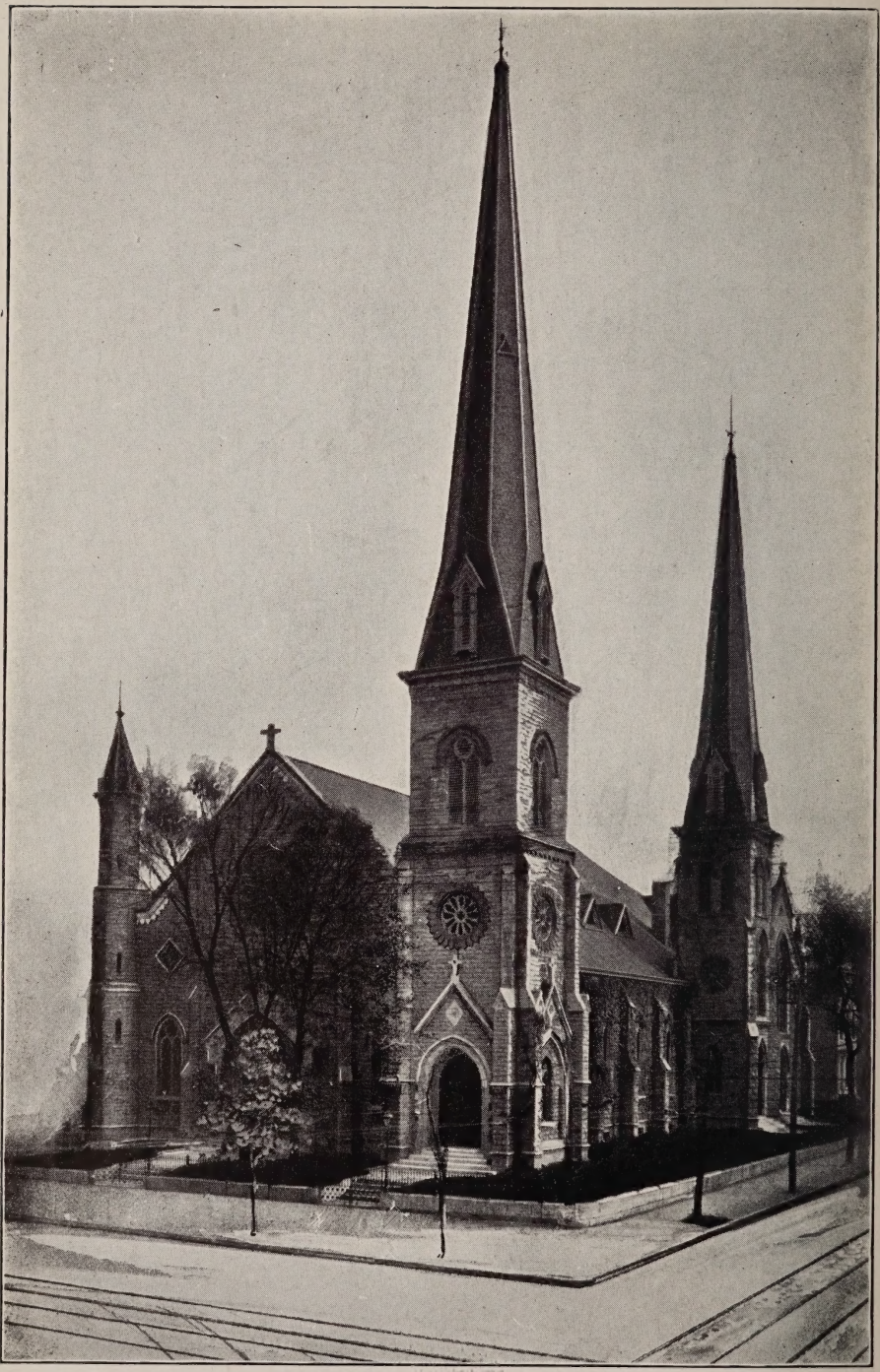

PRESENT CHURCH

Louisville, Ky. Second Presbyterian church

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HISTORY

OF THE

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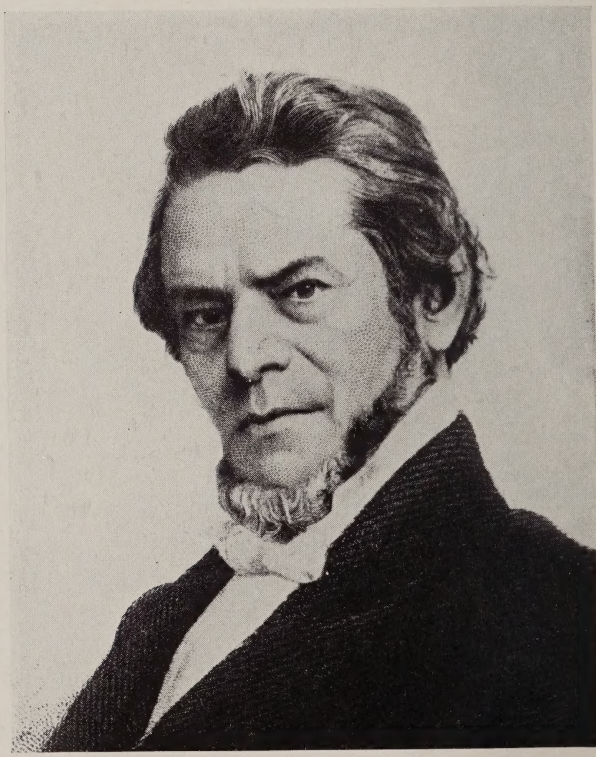
OF

LOUISVILLE, KENTUCKY

Published in Connection with its Centennial

APRIL 17, 1830 APRIL 17, 1930

OLD CHURCH



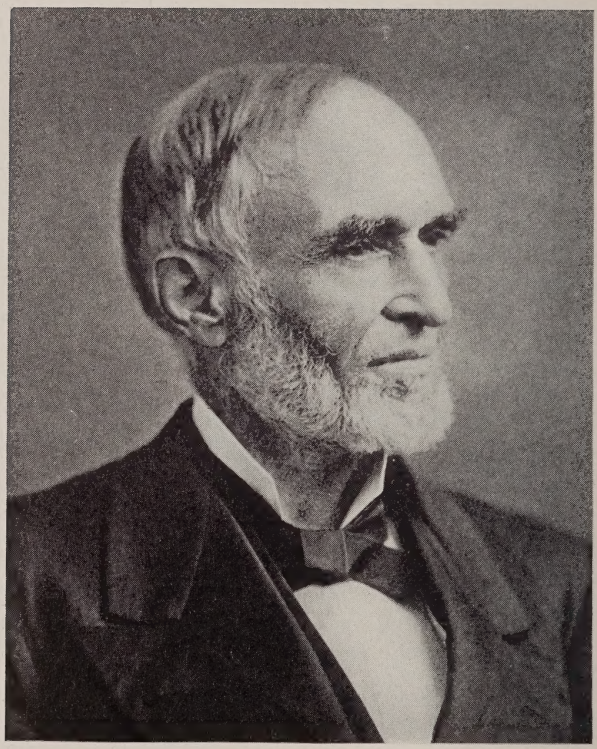
E. N. SAWTELL, D. D.,
1830-1836

ELI NEWTON SAWTELL, D. D.

Born Milford, N. H., September 8, 1799. He was graduated from Greenville College, Tennessee, in 1823 and from the Southern and Western Theological Seminary in Maryville in 1825. After being ordained in 1825, for the two years following Rev. Sawtell was a home missionary in the Southwest. He then was pastor of a Presbyterian Church in Versailles, Kentucky, of the First Church, Louisville, and the Second Presbyterian Church, Louisville, for six years from 1830 to 1836. In 1858 Maryville College bestowed on him the degree of D. D.

From 1836 to 1843 Dr. Sawtell was Seamen's Chaplain at Havre, France, and after an interim of some eleven years, during which time Dr. Sawtell was Secretary of the American and Foreign Evangelical Society and principal of a young ladies' seminary at Cleveland, he returned to Havre for a period of ten years.

Dr. Sawtell was agent for U. S. Christian Com. at Arlington Heights, Va., in 1864, and after this period was pastor of the First Congregational Church at Saratoga, New York, for three years. He was in seamen's cause at Philadelphia, Pennsylvania, for a year and then Financial Secretary Lincoln University, Pennsylvania, from 1869 to 1873. From this time on to his death, in 1885, Dr. Sawtell resided in Brooklyn and Staten Island.



E. P. HUMPHREY, D. D.,
1836-1853

E. P. HUMPHREY, D. D.

Edward P. Humphrey, the eldest son of a minister, was born in Fairfield, Connecticut, in 1809. He graduated from Amherst College in 1828 and spent the four following years in teaching. During this time he also pursued the studies which would help him in his preparation for the ministry. Three years after his graduation from Amherst he was graduated from Andover Theological Seminary.

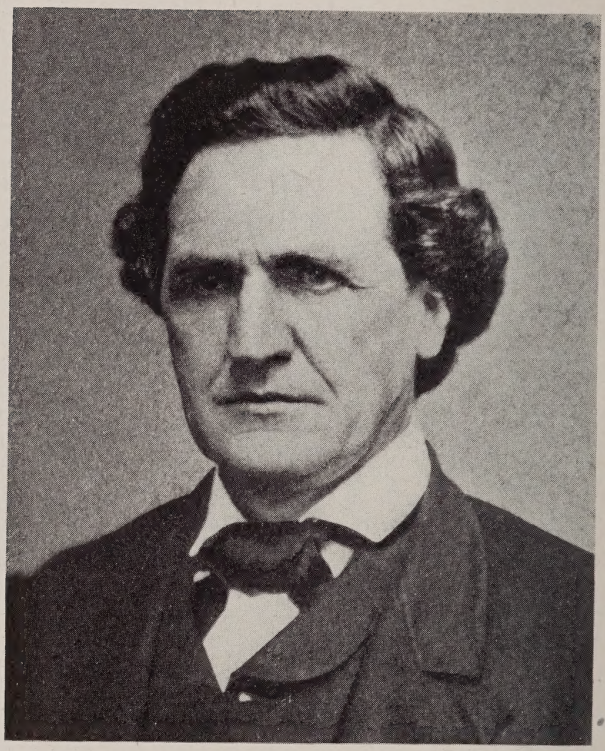
After one year as pastor of the Presbyterian Church in Jeffersonville, Indiana, his pulpit powers began to be recognized and he became pastor of the Second Presbyterian Church, Louisville, where he remained for eighteen years.

In 1847 Hanover College bestowed upon Rev. E. P. Humphrey his D. D. degree and some years later Amherst, his alma mater, honored him with the degree of LL. D.

Dr. Humphrey was Moderator of the General Assembly in 1851, and in 1853, after his pastorate at the Second Presbyterian Church, he was elected to the chair of Biblical and Ecclesiastical History at the Theological Seminary at Danville, where he served for thirteen years.

Dr. Humphrey assumed the pastoral charge of the College Street Church in Louisville in 1869 and continued this work for ten years. After his resignation he was made Pastor Emeritus.

Dr. Humphrey was married to Miss Catherine C. Prather, and some years after her death, in 1844, he married Miss Martha Pope. He died December 9, 1887.



J. J. BULLOCK, D. D.,
1853-1856

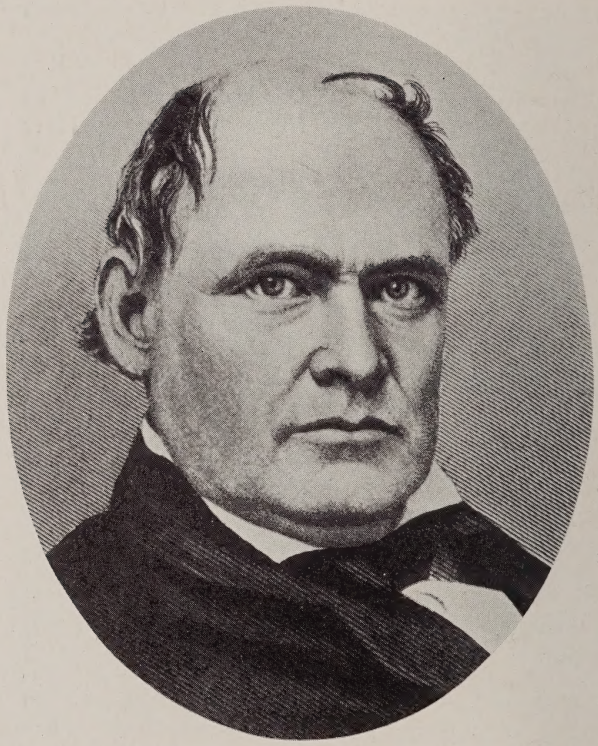
REV. JOSEPH J. BULLOCK, D. D.

Joseph James Bullock was the oldest son of Waller Bullock and his wife, Maria Overton Burch. He was born at the home of his parents, in Fayette County, Kentucky, on December 23, 1812. After attendance upon the neighborhood schools, he was a student at Transylvania University at Lexington, Kentucky, for several years, then at Centre College, Danville, Kentucky, graduating in 1832. October 31, 1832, he married Caroline Laurens Breckinridge, of Lexington, Kentucky. Beginning the study of law, he afterwards determined to devote himself to the Gospel ministry in the Presbyterian Church. While preparing for this work, he was for a time a tutor at Centre College, of which the Rev. John C. Young, D. D., was the president. Dr. Young was his brother-in-law and doubtless aided the student in his preparation for the ministry.

In 1835-1836 he was a student at the Princeton Theological Seminary, and he always held in high regard that great and good man, Dr. Archibald Alexander, and his associate professors in the seminary. He was ordained by the West Lexington Presbytery in September, 1837. He was called by the Presbyterian Church at Frankfort, Kentucky in 1837 and served that church as pastor for ten years. They were very happy years in the life of the young pastor, his wife and family. For a short time he was corresponding Secretary and General Agent of Domestic Missions. In September, 1848, he became pastor of the Walnut Hill Presbyterian Church and was also principal of a female seminary located in the grounds connected with the church property. In 1853 he was called to the Second Presbyterian Church at Louisville, Kentucky, and was pastor for two years. He again reurned to Walnut Hill Seminary and conducted it for five years from 1855 to 1860.

For a time he was financial agent of the Danville Theological Seminary. In 1861 he was called to be pastor of the Franklin Street Presbyterian Church at Baltimore, Maryland. It was during his pastorate that the Franklin Street Church became connected with the Southern Presbyterian Assembly. In 1870 he was called to Alexandria, Virginia, and was pastor first of the Second Presbyterian Church 1870-1874. He was afterwards in connection, as preacher, with the First Presbyterian Church of Alexandria from 1874-1880. He was Chaplain of the United States Senate from 1879-1884. His first wife died in 1867 and he married Mrs. Elizabeth Lavender in 1869. Dr. Bullock died on November 9, 1892, in Lexington, Kentucky.

He was in full possession of his mental faculties when the end came and spoke as calmly as if it were a journey for which he had long been prepared.



STUART ROBINSON, D. D.,
1858-1881

STUART ROBINSON, D. D.

Stuart Robinson, clergyman, editor, educator and lecturer, was born November 14, 1814, in Ireland. His family, after heavy financial losses, came to the United States to retrieve their fortune. It is said that a teacher of Stuart Robinson once wrote in his reader: "This is a wonderful child and will some day make his mark in the world," and this prophecy was amply fulfilled.

Dr. Robinson graduated from Amherst, took a course in Theology at Union Theological Seminary, taught three years at Charleston, West Virginia, and completed his preparation for the ministry at Princeton Theological Seminary. His D. D. degree was conferred on him by Centre College.

After having a church at Malden, Virginia, he came to the Second Presbyterian Church, Louisville, as a temporary pastor during the absence of Dr. E. P. Humphrey in Europe. He later was in charge in a young ladies seminary in Frankfort and in this work displayed great interest in furthering the educational interests of Kentucky.

In 1854 he became pastor of the Duncan Independent Presbyterian Church at Baltimore and about this time also published the *Presbyterian Critic,* recognized as one of the most ably edited papers in the United States. In 1858 Dr. Robinson was elected by the General Assembly to the chair of Church Government and Pastoral Theology in the Theological Seminary at Danville and this was probably the most brilliant time of his life. The character and work of the ministers who went forth from Danville during this period and their influence on the Church is a noble tribute to Dr. Robinson's teachings.

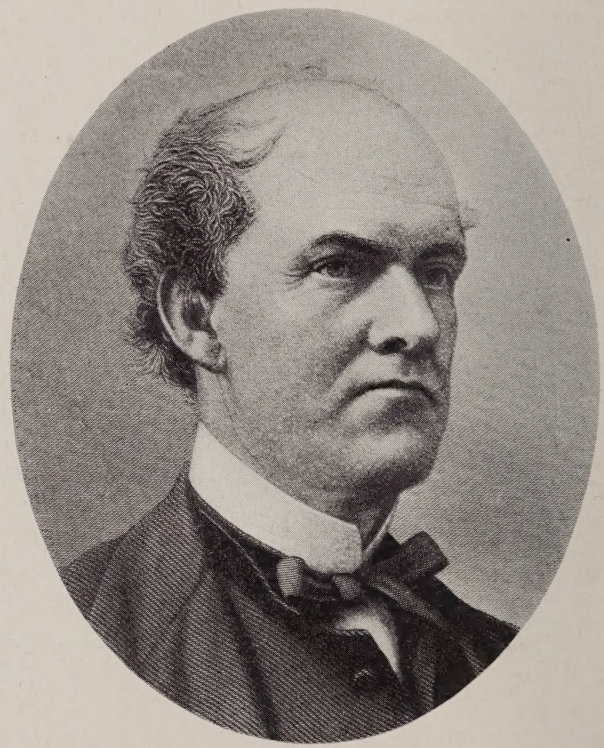
Dr. Robinson was then called to the Second Presbyterian Church, Louisville, of which he was pastor for twenty years until 1881, when he resigned on account of failing health. He was made Pastor Emeritus by the Second Church, the first instance of such an election in Southern Church.

Dr. Robinson established the *True Presbyterian,* published the *Church of God,* which is still a standard church work, *Mosaic Slavery,* which attained world-wide renown, and his greatest *Discourses on Redemption.*

In 1869 Dr. Robinson was unanimously elected Moderator of the General Assembly, a rare honor. In 1877 he was a delegate to the Pan Presbyterian Council in Edinburgh, and his speeches there caused him to be regarded as one of the greatest ministers of the Church at that period.

Dr. Robinson was married to Mary E. Brigham, of Charleston, Virginia.

In 1881 Dr. Robinson died after receiving the highest honors the Presbyterian Church can confer in recognition of his distinguished services and great personal worth.



JOHN W. PRATT, D. D.,
1881-1883

JOHN WOOD PRATT, D. D.

John Wood Pratt was born at St. Mary's, Georgia, on the 12th of May, 1827. His father, the Rev. Horace S. Pratt, was pastor of the Presbyterian Church at St. Mary's and later professor of English literature in the University of Alabama until his death in 1840. His mother, Jane Wood, died when he was one year old, so that he was trained by his step-mother, a most intelligent, Godly, and in every way estimable woman.

His early youth gave indications of the ability which marked his after life. When only seventeen he graduated with distinguished honor at the University of Alabama. While a mere boy he consecrated himself to the service of Christ and very soon resolved to prepare himself for that profession in which he became pre-eminent.

Having completed his theological course at Princeton Theological Seminary, he was licensed by the Presbytery of Tuscaloosa, Synod of Alabama, May 6, 1848. In October, 1849, he became pastor of the church at Marion, Alabama, but a year later he accepted the chair at the University of Alabama made vacant by the death of his father ten years before. This chair he occupied with distinguished success until the university was burned by Federal troops in 1865. He did not give up the ministry, however. He preached every Sunday to admiring audiences, not only Presbyterians, but other denominations, supplying at one time for a whole year the Baptist Church at Tuscaloosa, Alabama.

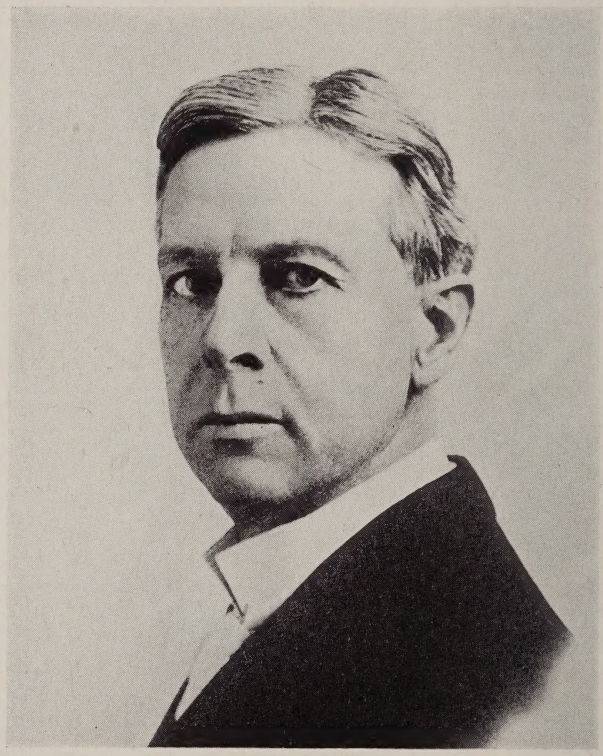
Following the loss of his home and professorship by the ravages of war, he opened a school for boys in Brooklyn, New York. Among his pupils was Rev. Henry Van Dyke, D. D.

It was while teaching in Brooklyn and preaching in many churches in New York and vicinity that his eloquence attracted the attention of the church in Lexington, Virginia, the town where Washington College was located, the presidency of which college Gen. Robert E. Lee had recently accepted. He was called to this church, accepted the pastorate there and for six years preached to crowded congregations, half of whom were students of Washington and Lee University and cadets of the Virginia Military Institute.

So successful was his ministry to young men that when the Synod of Kentucky established Central University at Richmond, Kentucky, Dr. Pratt was made its first president. This was in 1874. He conducted this young institution for four years, at the same time occupying the pulpit of the Presbyterian Church of Richmond.

In 1878 Dr. Pratt resigned as President and for a year supplied the pulpit of the Second Presbyterian Church of Cincinnati, Ohio. It was while engaged here that certain leading citizens of Cincinnati proposed a novel enterprise. They asked Dr. Pratt to preach in the Music Hall at 3 p. m., Sunday afternoon, the simple, Gospel sermons he had been preaching in the Second Church. The effort was a great success. The audience was never less than 3,000 and often as many as 8,000 crowded the great Music Hall. After the first year of this work was completed, Dr. Pratt was called to the Second Church at Louisville, Kentucky, and here, in 1881, took up the work laid down by Dr. Stuart Robinson.

In this church he labored with the same remarkable success, but in 1883 he was compelled by his physical condition to resign. Though he never regained his former vigor of body, he continued to preach in many churches in Louisville and vicinity and his last sermon was preached just a month before his death, on "Heaven", in the Presbyterian Church of his youth in Tuscaloosa, Alabama. He died March 4, 1888, at his home in Louisville, Kentucky.



CHARLES R. HEMPHILL, D. D.,
1885-1899

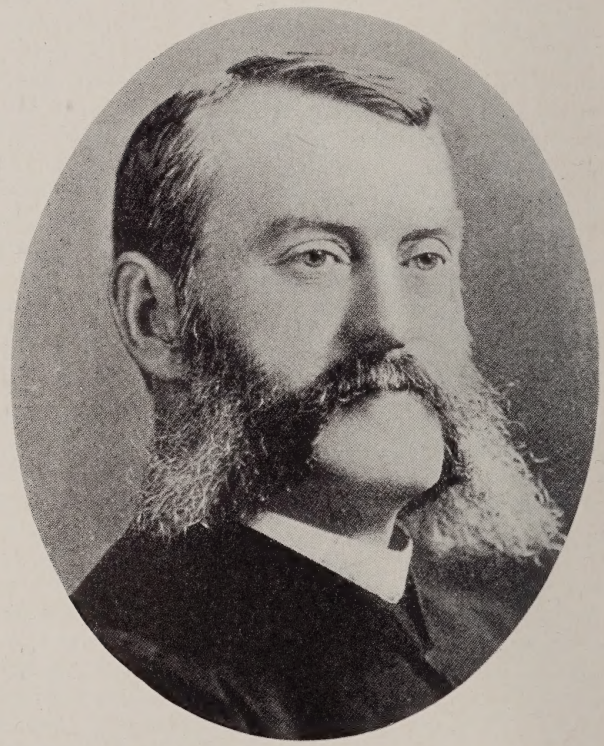
CHARLES R. HEMPHILL, D. D.

Dr. Hemphill is of Ulster Scotch descent and Revolutionary stock, and was born in Chester, South Carolina, April 18, 1852. His father was James Hemphill and his mother Rachel Brawley. His boyhood and early manhood were passed amid the grievous experiences of his native State through four years of war and eleven of reconstruction. He attended private schools in his home town and received his college training in the universities of South Carolina and Virginia, and his theological in Columbia Seminary, in which upon his graduation in 1874 he was appointed instructor in Hebrew. A year of graduate study at Johns Hopkins University followed later.

Dr. Hemphill has occupied the positions here named: Hebrew instructor, Columbia Seminary, 1874-8; fellow in Greek, Johns Hopkins University, 1878-9; professor Greek and Latin, S. W. Presbyterian University, 1879-1882; professor interpretation of the Bible in Hebrew and Greek, Columbia Seminary, 1882-1885; pastor Second Church, Louisville, 1885-99; professor Louisville Presbyterian Theological Seminary, 1893 to date. President 1910-1920; dean 1920 to date. He has served the church at large in various capacities and was Moderator of the General Assembly of 1895.

Dr. Hemphill was married at Columbia, South Carolina, on September 1, 1875, to Emma Louisa Muller, daughter of Henry and Anne S. Muller. She entered into the rest of God in the dawn of Easter morning, April 4, 1920.

It will be seen that Dr. Hemphill has devoted his life chiefly to the training of young men for the ministry, a vocation to which he felt called before his graduation from the seminary. The Second Church is the only congregation of which he was ever pastor, an experience for which he says he will always be especially grateful. For almost forty-five years he has been in unbroken and affectionate association with the people of this church.



NEANDER M. WOODS, D. D.

1902-1905

NEANDER MONTGOMERY WOODS, D. D.

Neander Montgomery Woods, son of James Harvey and Sarah Everett Woods, was born at Harrodsburg, Kentucky September 4, 1844. He was educated in the schools of his native town and later served in the Confederate Army during the Civil War as lieutenant in the cavalry service. After the war he entered Michigan University, Ann Arbor, and graduated in the class of 1867. He studied law at Washington University, St. Louis, and was practicing law in that city when he was called to the ministry and entered Union Seminary, Virginia. After completing the course there, he was at once called to the pastorate of the Second Presbyterian Church, Norfolk, Virginia, where he served for eight years.

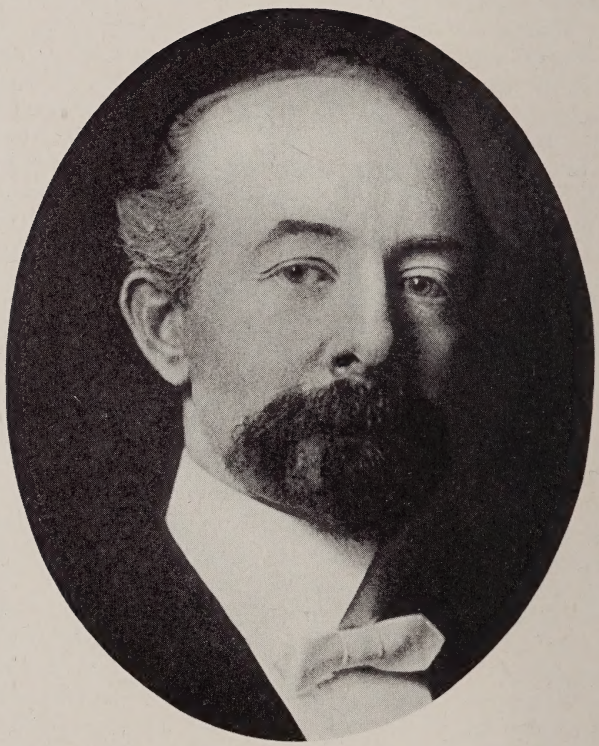
In March, 1881, he accepted a call to the First Church, Galveston, Texas, but could not remain in that climate on account of his wife's health, so moved to Charlotte, North Carolina, where he became pastor of the Second Church. In 1886 he accepted a call to the First Church at Columbia, South Carolina.

Three years later he became pastor of the Second Church, Memphis, Tennessee, which church he served for thirteen years. From Memphis he went to Louisville, Kentucky, to become pastor of the Second Church of that city in 1902, and remained in Louisville until he was persuaded by friends to accept the Chancellorship of Southwestern, then S. P. U. at Clarksville, Tennessee, in 1905.

However, after three years his heart led him back to the pastorate and he accepted a call from Central (now Trinity) Church, of Montgomery, Alabama, in which city he died April 15, 1910.

Dr. Woods received the degree of D. D. from Central University, Kentucky, and LL. D. from Southwestern. He was Moderator of the General Assembly in 1901.

He was married twice. His first wife was Alice Birkhead, of Louisville, and the second Sallie Henderson Behre, of South Carolina. He was buried in Cave Hill Cemetery in his native State.



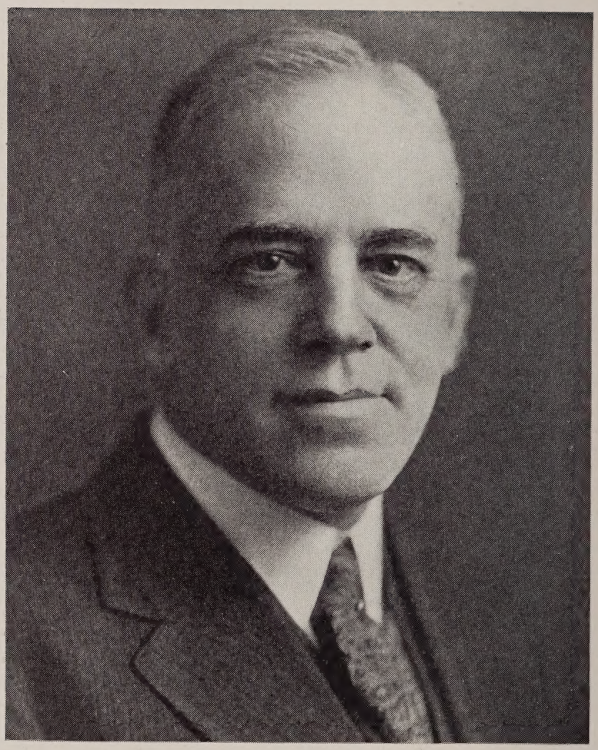
EGBERT W. SMITH, D. D.,
1906-1911

EGBERT WATSON SMITH, D. D.

Egbert Watson Smith was born at Greensboro, North Carolina, January 15, 1862, the son of Rev. J. Henry and Mary Kelly Smith. He received an A. B. degree from Davidson College in 1882, graduated from Union Theological Seminary, Virginia, in 1886 and in 1894 the honorary degree of Doctor of Divinity was conferred upon him by Davidson College.

After he was ordained for the Presbyterian ministry, he became superintendent of evangelistic work in the North Carolina Synod in 1891. Later in this same year he married Mary Wallace, of Franklin, Tennessee. For two years he was pastor of the First Church of Greensboro, North Carolina, and from 1906 to 1911 Dr. Smith was pastor of the Second Church of Louisville, Kentucky. Since July 1, 1911, Dr. Smith has been General Assembly's Secretary of Foreign Missions of Presbyterian Church in United States, Nashville, Tennessee. He is the author of the *Creed of Presbyterians,* which he wrote in 1901.

Dr. Smith's outstanding characteristics were his zeal and enthusiasm. His sympathy with and interest in individuals made him a wonderful pastor in ministering not only to the members of this Church, but to all the under-privileged of the community. He had the courage of his convictions and was a most eloquent speaker.



JOHN M. VANDER MEULEN, D. D.,
1912-1917

REV. JOHN M. VANDER MEULEN, D. D., LL. D.

John M. Vander Meulen came from a long line of ministers, his father and grandfather, before him, serving with distinguished honor in the Dutch Reformed Church. The latter, desiring the religious liberty of the young country of America, came with his whole congregation in a sailing vessel and settled in Michigan, organizing his own church. He was followed in his sacred calling by his son and later by his grandson.

Dr. Vander Meulen was born in Milwaukee, Wisconsin, but spent almost his entire young life in Michigan. He received his A. B. degree from Hope College, Holland, Michigan, and his theological training at Princeton and McCormick seminaries, receiving his B. D. degree from the latter. He later took post-graduate work in Columbia University and was professor of psychology and pedagogy in Hope College for six years.

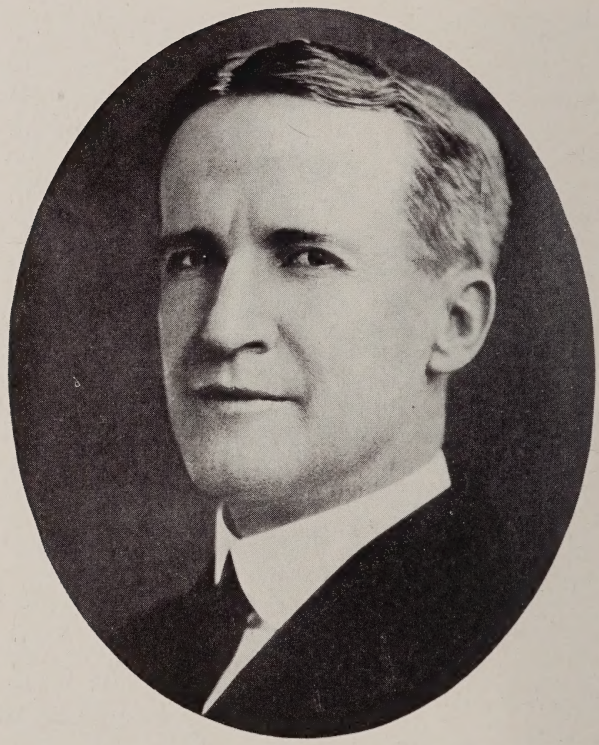
His pastorates before coming to the Second Church were in Kalamazoo, Grand Rapids, Oklahoma, Holland and New York City.

He was called to this church in 1912, where he served with great honor for five years.

While his outstanding gifts were his brilliant preaching ability and his magnetic personality, his ministry here was characterized by the organization of different branches of church work. Under his leadership, the Joint Session was formed, thus uniting for more practical co-operation the two governing bodies of the Church, the Elders and Deacons; the uniting in one federated body of the four groups of women's work in the Church, the Foreign Mission, Home Mission, King's Daughters and Pastor's Aid, the whole being known as The Woman's Organization; the organization of Young People's Work and Men's Bible Class. All of these continue on the same lines to the present day.

In 1917 he was called to the pastorate of the First Presbyterian Church of Oak Park, Illinois, the second largest and most influential church in the Chicago Presbytery.

At the end of three years, Dr. Vander Meulen was called back to Louisville to be the President of The Louisville Presbyterian Theological Seminary, thus binding this institution more closely than ever to this church. Being thus closely allied once more in serving the Kingdom in our city, the mutual friendship and affection continues and grows between him and his erstwhile flock, who always find in him a loyal and sympathetic friend.



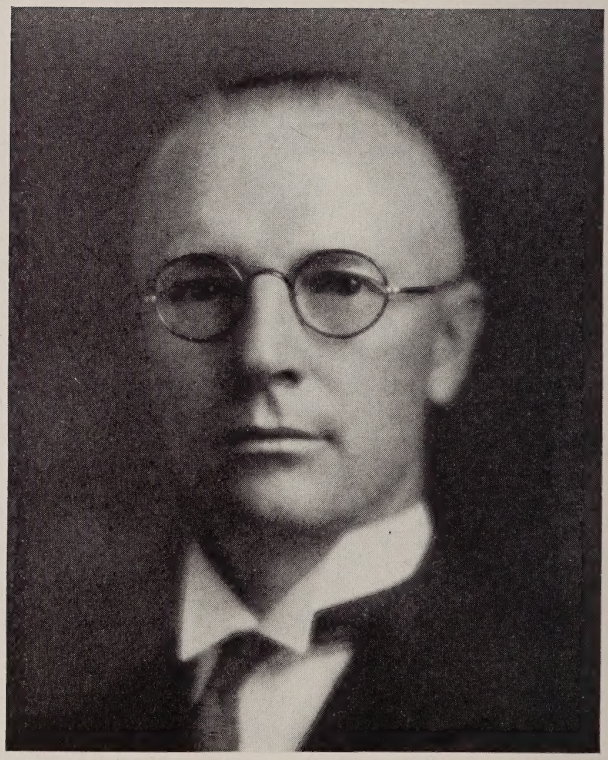
DUNBAR H. OGDEN, D. D.,
1918-1920

DUNBAR H. OGDEN, D. D.

Dunbar H. Ogden was born in New Orleans, Louisiana, April 12, 1878. He received his education in Chamberlain Hunt Academy, Tulane High School, and Southwestern University, now in Memphis. In 1898 he received his A. B. from Southwestern and in 1900 his B. D. from the Divinity School, then connected with Southwestern. In 1908 Davidson College conferred upon him the honorary degree of Doctor of Divinity.

Dr. Ogden served as pastor of the Presbyterian Church of Columbus, Mississippi, and in 1901 married Miss Grace Augusta Cox, of that city. He was also pastor of the First Church of Knoxville, Tennessee, and the Central Church of Atlanta, Georgia. In 1918 he became pastor of the Second Church of Louisville, Kentucky. After a pastorate of two years in Louisville, he accepted a call to the Government Street Presbyterian Church of Mobile, Alabama, where he has been serving since 1920.

Although his pastorate in the Second Church was of short duration, the impress of his deep spiritual nature is still felt. A characteristic sorely needed to steady a church during those trying days of the war period, through which he led them.



TEUNIS E. GOUWENS, D. D.,
1921-

TEUNIS E. GOUWENS, D. D.

The grandparents of Teunis E. Gouwens came to America from the Netherlands as children in about 1850. His great-grandfather, on his mother's side, Klaas Paarlberg, came with the avowed purpose of being "a pillar of the Gospel in America." He died at sea, but his faithful wife, who had objected to leaving the homeland in the first place, carried out his wishes and brought up her children in a strange, but not inhospitable land. Her descendants, together with those of William Gouwens, were soon numbered among the chief supporters of the Reformed Church in South Holland, Illinois, in which village Teunis Gouwens was born on July 13, 1886.

As far back as Dr. Gouwens can remember he was aware of a desire, on the part of his parents, that he should study for the ministry. It was not until after his graduation from Hope College, Holland, Michigan, from which he received his B. A. in 1909 and his M. A. in 1912, that he definitely decided to preach. The following year he attended Princeton Theological Seminary and the Seminary of the Reformed Church in New Jersey. He then went to the Seminary of the Reformed Church in New Brunswick, New Jersey, where he finished his theological course in 1912. He studied an additional year on a fellowship and received the degree of B. D. from Rutgers College in 1913.

In May of 1913 he was ordained and installed as Associate Minister of the Fort Washington Reformed Church in New York City. This church is one of the descendants of the oldest church on Manhattan Island.

On September 29, 1914, he married Alma F. Staelin, of New York, and on July 26, 1916, their only child, Teunis Jr., was born.

Early in 1915 he was called to be the first minister of the Community Church in Mountain Lakes, New Jersey, where, in the course of six years, he built up a strong church.

He began his ministry in the Second Presbyterian Church of Louisville, Kentucky, on Sunday, April 24, 1921. On June 11, 1924, Centre College of Kentucky tendered him the degree of Doctor of Divinity.

Dr. Gouwens is the author of two books, *The Rock that is Higher* and *Why I Believe*.

His ministry in the Second Church has been especially characterized by his strong preaching. Dr. Gouwens is an indefatigable student. He keeps abreast of the best thinking of the times. And he knows how to clothe the old and timeless truths of the Gospel, which he holds with unwavering faith, in thought forms that give them a new appeal to the vast throngs of thinking people that sit with delight and edification under his pulpit ministry.

PASTORS

Rev. E. N. Sawtell	1830, Resigned 1836
Rev. E. P. Humphrey	1836, Resigned 1853
Rev. J. J. Bullock	1853, Resigned 1856
Rev. Stuart Robinson	1858, Died 1881
Rev. John W. Pratt	1881, Resigned 1883
Rev. Charles R. Hemphill	1885, Resigned 1899
Rev. Neander M. Woods	1902, Resigned 1905
Rev. Egbert W. Smith	1905, Resigned 1911
Rev. John M. Vander Meulin	1912, Resigned 1917
Rev. Dunbar H. Ogden	1918, Resigned 1920
Rev. Teunis E. Gouwens	1921,

RULING ELDERS

William S. Vernon	Chosen 1830;	withdrew	1847
James J. Miles	Chosen 1830;	dismissed	1832
M. D. Averill	Chosen 1830;	died	1839
Daniel Wurts	Chosen 1832;	dismissed	1838
Jacob M. Weaver	Chosen 1832;	dismissed	1838
Heath J. Miller	Chosen 1832;	dismissed	1838
Wm. Richardson	Chosen 1839;	withdrew	1847
L. P. Yandell, M. D.	Chosen 1839;	withdrew	1847
Jas. Y. Love	Chosen 1839;	withdrew	1847
Jno. Milton	Chosen 1839;	withdrew	1847
Jabez Baldwin	Chosen 1847;	died	1851
Wm. Warner	Chosen 1847;	dismissed	1849
J. P. Curtis	Chosen 1848;	dismissed	1863
Dr. Price	Chosen 1848;	dismissed	1851
Wm. Prather	Chosen 1848;	withdrew	1866
Jas. A. Taylor	Chosen 1848;	dismissed	1851
Andrew Davidson	Chosen 1852;	dismissed	1882
Richard Knott	Chosen 1852;	died	
John Hardin, M. D.	Chosen 1852;	died	1864
Jas. F. Huber	Chosen 1852;	dismissed	1856
Dr. Jos. A. Moore	Chosen 1866;	died	1876
Dr. Wm. Nock	Chosen 1866;	died	1876
John Homire	Chosen 1865;	withdrew	1866
Jos. B. Kinkead	Chosen 1865;	withdrew	1866
A. A. Gordon	Chosen 1866;	died	1879
D. C. Heiskell	Chosen 1866;	died	1867
Geo. W. Morris	Chosen 1866;	died	1906
W. S. Macrae	Chosen 1868;	died	1916
A. B. Dean	Chosen 1868;	died	1881
Dr. J. W. Akin	Chosen 1868;	died	1904
G. H. Mourning	Chosen 1868;	died	1924
E. L. Samuel	Chosen 1868;	dismissed	1873
Jno. J. Harbison	Chosen 1868;	died	1906
Thos. W. Bullitt	Chosen 1881;	died	1910
Dr. Vincent Davis	Chosen 1881;	died	1913
Jas. K. Lemon	Chosen 1881;	died	1907
Dr. John G. Cecil	Chosen 1891;	died	1913
Dr. Frank C. Wilson	Chosen 1891;	died	1917
Howard W. Hunter	Chosen 1891;	died	1918
Randolph H. Blain	Chosen 1891;	died	1929

John Stites	Chosen 1902;		
James Quarles	Chosen 1902;	dismissed	1918
Helm Bruce	Chosen 1902;	died	1927
Charles H. Cooper	Chosen 1902;	died	1928
Charles S. Tabb	Chosen 1902;	died	1920
B. C. Milner,	Chosen 1914;		
John H. Leathers	Chosen 1914;	died	1923
George C. Norton	Chosen 1914;	died	1915
John J. Davis	Chosen 1914;		
Henry A. Walker	Chosen 1916;		
Dr. Philip F. Barbour	Chosen 1916;		
Bushrod W. Taylor	Chosen 1916;	resigned	1926
Dr. George A. Robertson	Chosen 1916;		
Dr. Ellis S. Allen	Chosen 1919;		
J. Allen Leathers	Chosen 1919;		
Charles W. Milner	Chosen 1919;		
Alex M. Forrester	Chosen 1923;		
Harry P. Converse	Chosen 1923;		
Robert G. Morton	Chosen 1923;	died	1924
L. S. Craveson	Chosen 1926;		
Arthur J. Elwang	Chosen 1926;		
Thomas R. Gordon	Chosen 1926;	died	1929
Walter B. Pace	Chosen 1926;		
James R. Skillman	Chosen 1926;		

DEACONS

Geo. H. Cary	Elected 1865;	died	
R. A. Watts	Elected 1865;	dismissed	1882
J. K. Lemon	Elected 1865;	elected Elder	1881
D. R. Young	Elected 1865;	died	1875
Roland Whitney	Elected 1866;	died	1896
J. A. Edmonds	Elected 1866;	died	1893
D. A. Kean	Elected 1866;	died	1902
J. F. Weller	Elected 1866;	died	1903
W. J. Wilson	Elected 1866;	dismissed	1900
Thos. W. Bullitt	Elected 1866;	elected Elder	1881
John H. Leathers	Elected 1881;	elected Elder	1914
John Stites	Elected 1881;	elected Elder	1902
William F. Booker	Elected 1890;	died	1907
Embry L. Swearingen	Elected 1891;		
Burwell K. Marshall	Elected 1891;	resigned	1902
George C. Norton	Elected 1898;	elected Elder	1914
Stuart E. Duncan	Elected 1898;		
Charles S. Tabb	Elected 1898;	elected Elder	1902
John J. Davis	Elected 1902;	elected Elder	1914
Brainard Lemon	Elected 1902;	died	1929
Brown C. Crawford	Elected 1902;		
Dr. Chas. E. Dunn	Elected 1902;	died	1913
Dr. Jas. S. Chenoweth	Elected 1902;	dismissed	1903
James A. Nicholls	Elected 1902;	died	1923
B. C. Milner	Elected 1907;	elected Elder	1914
Joseph T. Rivers	Elected 1907;	dismissed	1908
William A. Milton	Elected 1908;	died	1928
Robert W. Davis	Elected 1908;	dismissed	
Dr. Philip F. Barbour	Elected 1908;	elected Elder	1916
Robert G. Morton	Elected 1908;	elected Elder	1923
Charles C. Carter	Elected 1908;	died	1913
Henry A. Walker	Elected 1908;	elected Elder	1916
Jas. S. Berryman	Elected 1908;	died	1911
John W. Price	Elected 1908;	died	1925
Walter B. Pace	Elected 1908;	elected Elder	1926
John Allen Leathers	Elected 1914;	elected Elder	1919
John D. Wakefield	Elected 1914;	died	1915
Charles W. Milner	Elected 1914;	elected Elder	1919
Dr. Geo. A. Robertson	Elected 1914;	elected Elder	1916
Marion Richardson	Elected 1914;	dismissed	1916

L. S. Craveson . . . . . Elected 1916; elected Elder 1926
Bethel B. Veech . . . . . Elected 1916;
David C. Caldwell . . . . . Elected 1916; dismissed 1921
Hamilton B. Moore . . . . . Elected 1919; died 1923
Robert E. Logan . . . . . Elected 1919;
Harry P. Converse . . . . . Elected 1919; elected Elder 1923
Stuart C. Campbell . . . . . Elected 1922;
Arthur J. Elwang . . . . . Elected 1922; elected Elder 1926
Thomas A. Barker . . . . . Elected 1922;
Charles R. Bottorff . . . . Elected 1923;
William G. Duncan . . . . . Elected 1923;
Dr. Ellis Duncan . . . . . Elected 1923;
Robert S. Tyler . . . . . Elected 1923;
Wallace M. Davis . . . . . Elected 1926;
Nicholas H. Dosker . . . . . Elected 1926;
Edward O. Dorsey . . . . . Elected 1926;
William M. Hannah . . . . Elected 1926;
Arthur Tabb . . . . . Elected 1926;
Murray P. Nicol . . . . . Elected 1926;
Dr. Clayton McCarty . . . . Elected 1926;
Ernest Vogt . . . . . Elected 1926;

HISTORY OF SECOND PRESBYTERIAN CHURCH

On the 17th day of April, 1830, the Second Presbyterian Church was organized at the residence of Marvin D. Averill.

At that time, the City of Louisville contained about twelve thousand inhabitants, and twelve members of the First Presbyterian Church petitioned for letters of dismissal with a view of organizing a separate church. These members were:

Dr. B. H. Hall,	Mrs. Sarah Cocke,
Heath J. Miller,	Mrs. Rebecca G. Averill,
William S. Vernon,	Mrs. America Vernon,
Marvin D. Averill,	Mrs. Sarah M. Barnes,
Mrs. Martha Price,	Mrs. Mary Denwood,
Mrs. Henrietta Wilson,	Miss Lucy C. Hall.

The Rev. Daniel C. Banks, a former pastor of the First Presbyterian Church, presided at the organization meeting, and after its organization, the Rev. E. N. Sawtell, who had been preaching as pastor-elect in the First Presbyterian Church, acceded to the application of the members of the new church, and entered immediately upon his duties.

In addition to the original twelve members, and before the election of officers, four members were received from the Presbyterian Church in Frankfort,—Dr. James J. Miles, his wife and two daughters, and thereafter, William S. Vernon and James J. Miles, were elected elders.

This small body, having no House of Worship, at first occupied a school-room on Liberty Street between Fourth and Fifth Streets, where the first sermon of Dr. Sawtell was preached on the third Sabbath in April, 1830.

Shortly thereafter, a more commodious building was obtained on Fifth Street, where the regular services were held for more than two years, during which time the church grew rapidly, and the membership increased to over one hundred.

On November 12, 1830, Marvin D. Averill was elected elder, and in the same month a Bible Class was organized, embracing a large portion of the congregation who attended with deep interest and manifest improvement.

Dr. Sawtell was not formally elected pastor until March 10, 1831, and was regularly installed on April 9, 1831. In the same month, a Sabbath School was organized with nearly one hundred scholars. Prior to that time, both the First and Second Presbyterian Churches had conducted a joint Sunday School.

Although the membership of the church had increased, her borders enlarged, and the activity of her members had increased, the young church was confronted with serious poverty. Its membership was largely men and young people possessing but limited means for the support of the Gospel. The building they occupied had become too small, and was soon to be removed. To build seemed impossible; not to build was, in effect, to disperse the congregation and dissolve the church. The faith of the congregation prevailed over their fears, and a building committee was appointed, composed of the following members:

Daniel Fetter, *Chairman.*

William Garvin,	William S. Vernon,
John Reinhard,	Thomas Jones,
William Mix,	M. D. Averill.

A lot of ground was procured on Third Street between Green and Walnut Streets, at about where the Louisville Water Company now has its office, at the cost of fifteen hundred dollars, and sufficient subscriptions were obtained to authorize the commencement of the building. The resources of the congregation were inadequate, and as a last resort, it was determined that the Pastor should visit some of the churches of the north, and solicit the aid of their Christian brothers. As a result of this effort, nearly twenty-five hundred dollars was secured, and with this encourage-

ment, the work on the building was renewed, and in March, 1832, an infant-school was opened in the basement of the building. In June following, the same room was occupied for public worship.

On September 28, 1832, the completed house was, with appropriate public service, dedicated, the sermon being preached by President Young, of Center College, Danville, Kentucky.

In the fall of 1835, Mr. Sawtell, in failing health, resigned the pastorate, much to the regret of the people among whom he had labored so faithfully and successfully. Shortly thereafter he was called to the Seamen's Mission, at Havre, France.

In the month of December of the same year, Rev. E. P. Humphrey entered upon his duties as pastor. The membership at this time was about one hundred and thirty, and under the care of the new Pastor it continued to grow in numbers and usefulness.

In 1846, Dr. Humphrey was granted a leave of absence for eight months to enable him to visit Europe in the hope of regaining his health, which was seriously impaired, and upon his recommendation an arrangement was made with Rev. Stuart Robinson to supply the pulpit in the interim, which he did to the great satisfaction of the people.

Dr. Humphrey returned in November, in improved health, and entered upon the work with renewed vigor.

In the following year, as the result of a revival, nearly thirty members were added to the church, but shortly thereafter, dissension arose, and the church was divided, resulting in the withdrawal of all the elders, five in number, together with sixty-five communicants, including the wealthiest and most influential of its members. Those withdrawing immediately organized a church, which is now the Warren Memorial Church, of Louisville.

While this separation was a severe blow, it only seemed to intensify the sense of responsibility of those who re-

mained. New elders were elected, and immediate steps were taken to pay off a debt of four thousand dollars which had been contracted some two years previously in enlarging and remodeling the church.

In August, 1853, Dr. Humphrey, having been elected Professor of Church History in the Presbyterian Seminary, at Danville, Kentucky, resigned the pastorate. After nearly eighteen years of service, this was a severe blow to the congregation, who were strongly attached to him, and earnestly protested against his leaving, but he felt that he was not at liberty to decline a call made on him by the Church at large, and with great regret his decision was acquiesced in.

During his pastorate about four hundred and fifty members had been received into the church, and at the time of his resignation the number of members was two hundred and fifty-five.

Following the resignation of Dr. Humphrey, a call was made upon the Rev. J. J. Bullock, of Lexington, Kentucky, who accepted and entered upon his duties in September of that year. His pastorate was only for about two and one-half years, when he resigned to again take charge of his school at Walnut Hills, Kentucky.

For two and one-half years following his resignation the church was without a pastor, notwithstanding which the Sabbath School, weekly Prayer Meetings, and regular church services were kept up, and, with three or four exceptions, the church was open for services every Sabbath during the entire period, and the people had the opportunity of hearing the Gospel preached, not only by ministers of this city and state, but from several other states.

During this vacancy, calls were extended to some four or five distinguished ministers in different parts of the country, all of which were declined, and it became a most serious and embarrassing question what was to be done. The members were filled with doubts and despondency, but finally united in a call to Rev. Stuart Robinson, who had

once before declined the pastorate, and who was at the time Professor of Church Government in the Danville, Kentucky, Seminary. Responding to the second invitation, he accepted the office, and in the Spring of 1858 assumed his duties as pastor of the church.

The effect upon the church was immediate and most noticeable. New life was infused, and a new spirit of enthusiasm aroused.

In the following year a meeting of the congregation was held and steps taken to purchase a large lot at the northeast corner of Second and College Streets, with a view of erecting thereon, in the near future, a House of Worship. Meantime the basement story of the old church was remodeled and galleries put in the audience room to accommodate the increased congregation. To make these improvements and pay for the ground purchased, required several thousand dollars, which sum was paid by the congregation within two years.

Soon after this, the War came on, and Dr. Robinson was outspoken in his sympathies for the South. In the Summer of 1862 he left the city to visit a brother in Ohio who was near death. After visiting him he went to Chicago, thence to Niagara, intending to remain a short time and return home. Upon arriving there he received information from friends in Louisville to the effect that the excitement caused by the near invasion of Louisville by General Bragg, and the prejudice against men of known Southern views, was so strong as to render it inadvisable for him to return.

Previous to leaving Louisville he had made an arrangement with Mr. John C. Young, a licentiate of the Presbytery of Transylvania, to supply the pulpit for a few Sabbaths. This Mr. Young did and continued to do so for about two years, at the end of which time he was elected co-pastor, and so continued until Dr. Robinson returned in the Spring of 1866.

In May, 1866, the commissioners of the Presbytery of Louisville to the General Assembly, of whom Dr. Robinson was one, were ejected from that body on account of the Presbytery having adopted the paper known as "The Declaration and Testimony." A few days afterward the orders of the General Assembly were carried out, causing a division in this, and a large number of the other churches in the Synod of Kentucky.

At this time there were three hundred and thirty on the church roll, nearly one-third of whom left us. The property rights of the minority were recognized, and an amicable adjustment readily effected; the majority, with Dr. Robinson, retaining the old church property; the minority receiving the lot of ground on Second and College Streets, and about five thousand dollars in money as their proportion.

Though greatly weakened by this separation, the members were not discouraged. Additional officers were at once elected, and the additional responsibility resulted in greater activity.

It soon became apparent that the condition of the church, and its location, would necessitate a removal to a more desirable part of the city, and in the Fall of 1868 a meeting was held at which a committee was appointed to secure subscriptions for fifty thousand dollars toward purchasing a desirable lot and erecting a church thereon.

This committee went to work earnestly, and notwithstanding "hard times," they succeeded beyond their most sanguine expectation, and in a short time reported that they had completed the subscription.

In 1869 a lot having a frontage of one hundred and twelve feet on the southeast corner of Broadway and Second Street, and running back four hundred feet to Jacob Street, was purchased at the price of thirty-six thousand dollars. Subsequently that part fronting on Jacob Street, and now occupied by the Young Mens' Hebrew Association, was sold for ten thousand dollars.

Following this purchase, measures were adopted to erect a commodious building on the rear of the lot for lecture room and Sabbath School purposes; to be also used temporarily by the congregation until the way should become clear to erect the main building.

This building was completed at a cost of twenty-two thousand dollars, and formally dedicated in the month of May, 1870, and the Southern General Assembly held its session in it at that time.

The old church property on Third Street was then disposed of, and the congregation removed to the new building. It was soon ascertained that desirable as was the location, the lecture room which was capable of seating four hundred and fifty, was inadequate to accommodate the enlarging congregation.

In January, 1872, it was unanimously resolved to make a vigorous effort to commence the new main building, and subscriptions amounting to twenty thousand dollars were obtained, and the foundation of the edifice put under contract.

On Sunday, September 13, 1874, the completed church was formally dedicated, and the Courier-Journal, on the following morning, gave an interesting account of the services, and a full description of the new church. It is as follows:

"The new Second Presbyterian Church, corner Second Street and Broadway, Rev. Stuart Robinson, D. D., pastor, was dedicated yesterday morning. There were no ceremonies beyond the usual church service. There was an absence of any formal proceedings, everything being conducted in the simplest manner possible. The singing was wholly congregational throughout the service. A short voluntary on the organ was succeeded by the offering of prayer by the pastor, after which the congregation united in singing 'Old Hundred.'

"Rev. B. M. Palmer, D. D., of New Orleans, then offered the dedicatory prayer; after which the congregation sang 'All Hail the Power of Jesus' name.' Dr. Palmer then preached a most eloquent sermon.

"Dr. Robinson recited briefly the history of the present enterprise. He said:

" 'It is now five years since work was begun on the present site, and over four years since the congregation came here to worship in the lecture room, with nominally three hundred, but actually worshiping with us probably two hundred and fifty communicants. The congregation had struggled on, with the cramped accommodations of the lecture room, contributing as the Lord gave them ability and willingness, until they have increased to four hundred communicants, and have raised in the five years about one hundred thousand dollars toward the lot and buildings, leaving them still, in addition to their bonded debt of twenty thousand dollars, at five and ten years, a floating debt of some fifteen thousand dollars, to be provided for. In the meantime, in addition to current expenses for home work, they have contributed from two thousand five hundred to three thousand dollars annually, to the various objects of the church abroad.

" 'This is emphatically a people's church, for, encouraged by the liberality of a few large subscribers to hope for the final accomplishment of so great a work, the body of the people have contributed the greater part of these funds in small subscriptions and by weekly Sabbath contributions. This statement is made, not by way of boasting, but simply as an illustration of what an earnest Christian people can do, even without great wealth, when their hearts are in the work.

" 'The present structure, independent of the furniture and organ, has cost about eighty thousand dollars; in all, furnished as it stands complete, about ninety thousand dollars. The ladies of the congregation have furnished the house. The children's society have presented the simple but beautiful pulpit; Mr. James McCullough the elegant pulpit chairs, while the oldest and most honored and beloved of our members, Mrs. W. C. Bullitt, has supplied the elegant books for the pulpit. So that this pulpit stands a striking illustration of the faithfulness of God's promise to old age as it is passing down to the Jordan and over to its rest, that the children shall take their places—to see old age and childhood coming thus hand in hand, with the alabaster box as their united offering to the adorning of their Saviour in adorning His house.

" 'Seldom has a Christian congregation had more reason than this, after the experience of the last five years to "thank God and take courage." The hardest of the struggle is now over, and an immense field of usefulness lies open before it. The present structure has cost some ten or fifteen thousand dollars more than it was at first intended to expend. But the additional expense has, in the main, been most wisely applied in giving additional solidity and durabilty to the work, that it may stand, unimpaired by age for a century, on this most beautiful corner of our city, as a type of that solid phase of Christianity which our branch of the Christian Church represents. And as a great eloquent word, let it speak to the coming century of how Presbyterians have been at work here. It is a monument which our grandchildren and their children may look upon with pleasure as a testimony to the Christian activity of their forefathers. For one, I would rather have my little share in this monument as my memorial, than any monument of marble or granite that the genius of the sculptor could raise over my grave yonder in the city of the dead.

" 'But there remains a portion of this great work yet to be completed in order to remove the obstacles still in the way of our going forward unshackled, to perform our full share of the Christian work which the Lord has devolved upon our branch of the church at large, and our full share of the Christian philanthropies of our city. It is of the first importance that the floating debt of some fifteen thousand dollars be liquidated at an early period. For the bonded debt, ample provision, in my judgment, has been made in the modification of our revenue system, recently agreed upon by the officers of the church and congregation and approved by the people—a system which, I feel safe in saying, must meet the approval of every member of the congregation who has its prosperity and success at heart, after a candid examination of the work to be done and the measures proposed for doing it—since it is simply an application of the rule, "Every man gives as the Lord hath prospered him," in such manner as to meet equally the case of him who can give much and him who can give little, without distinction of persons.'

"The attendance during the morning and evening services was very large. Every seat in the large audience-room and gallery was taken, and the aisles were filled with chairs, many persons then being compelled to remain standing. It

was estimated that in the morning and afternoon, the congregation at each service numbered upward of fifteen hundred persons. At night, there were perhaps seven hundred and fifty people present.

"The plan of the building of which Mr. Chas. J. Clarke is architect, is of the Basilica form, terminated with a semicircular apse; to the right of the apse is the choir and organ, and to the left a screen finished in the same style as the organ, which gives a repose to the south end of the church quite satisfying to the eye. At the north, or Broadway end of the building, is a vestibule nine feet wide, extending across the entire width of the house. Over the vestibule, is a drooping gallery, projecting over the vestibule walls into the audience-room and supported on brackets. There is also a vestibule at the southwest corner of the building communicating with the vestibule of the chapel building, as well as the audience-room of the main building.

"There are two towers, terminated with slated spires—one on the northwest corner, next to Broadway, and one at the junction of the main and chapel buildings. There is also an octagonal turret on the northeast corner, terminated with a spire.

"The audience-room is sixty-four feet wide, and one hundred and two feet from the vestibule wall to the rear of the apses. From the floor to the apex of the roof, is sixty feet. The roof and ceiling of the building are supported by six hammer-beam trusses, ornamental with tracery. The pendant-post and hammer-braces come well down on the side walls, and, in conjunction with the collar braces, give the appearance of stability to the interior of the structure.

"The style chosen by the architect is the plain 'Early English' or 'first pointed Gothic' treated in a manner suited to the circumstances of the situation. The exterior walls of the building are constructed of Pewee Valley stone, with Bowling Green white stone trimmings. The chief feature of the front, is the main doorway, constructed of Bowling Green stone and Scotch granite columns. It is deeply recessed, and the mouldings are large and boldly worked. The front gable over the main doorway is pierced by a Catharine wheel window, fourteen feet in diameter, filled with richly stained glass.

"The appearance of the church on entering is very cheerful. There is a simplicity about the architectural design and

a harmony in the coloring of the walls, arches and walnut wainscoting that at once attracts and pleases the eye. The ceilings are frescoed in a faint shade of blue. The pulpit recess is of a somewhat darker shade of the same color, the arched canopy being studded with stars. At night the flood of light from sixty-eight burners subdues the colors, bringing the massive beams and brackets into sharp relief, and gives an impressive effect to the whole."

Following the occupancy of the new church, the congregation was actively engaged in extending its influence through its mission enterprises, and in paying off its large floating debt, and making provision for the reduction of the bonded debt upon the property.

At the annual meeting of the congregation in the year 1880, by reason of the failing health of the pastor, measures were inaugurated to secure an assistant or co-pastor, and the Rev. G. B. Strickler, of Virginia, was elected co-pastor, but declined the call, and in June, 1881, Rev. John W. Pratt was secured for this position.

On April 15, 1881, Dr. Robinson, on account of continued ill health, tendered his resignation as pastor of the church, and requested the concurrence of the church in his request.

On June 5, 1881, the church by unanimous vote, refused to concur in this request, and appointed commissioners to appear before the Presbytery, and present the wishes of the congregation in the matter. After hearing both sides, the Presbytery granted the urgent request of the pastor, dissolved the pastorship and declared the pulpit vacant.

The Presbytery at the same time adopted a rather unusual resolution, that if the church would confer on Dr. Robinson the title of "Pastor Emeritus," with such salary as should be agreed upon between him and it, said action would be approved, and on the 26th day of June, 1881, report having been made to the congregation by its commissioners, upon motion of Mr. W. N. Haldeman, a resolution was adopted, as follows:

"Whereas, Presbytery has dissolved the pastoral relations between this church and Rev. Stuart Robinson, now in token of our love and esteem for him, we hereby declare Rev. Stuart Robinson to be 'Pastor Emeritus' of this church, with a salary of one thousand dollars a year."

This relation was not to continue long, however, for on the morning of October 5, 1881, Dr. Robinson, after a protracted illness, borne with great fortitude and Christian resignation, died.

Space does not permit us to recount a tithe of what Dr. Robinson has done for this congregation, and the church at large, during the last twenty-five years of his stirring and eventful life. The resolutions of the session are inserted as an important acknowledgment of his life and service:

"It has been made our painful duty in the providence of God, to record the death of the Rev. Stuart Robinson, D. D., for more than twenty years the beloved Pastor of our congregation.

"After a lingering illness, he closed his life and his labors, on the morning of October 5, 1881, in the sixty-seventh year of his age. He was buried on the following Friday (October 7th) with every possible expression of affection and grief from the people whom he had loved so well, and whom he had served so faithfully in the ministry; and with every token of reverence from the great company present of the people of God in other communions and of our fellow-citizens.

"The discourse of the Rev. Dr. B. M. Palmer, his life-long friend, was full of pathos, gospel truth, and consolation. That being spoken, devoted friends carried him to his burial and made great lamentation over him.

"We recognize gratefully the hand of God in the early training of our late Pastor, by his mother and after her, by the Rev. Dr. James Brown; his liberal classical education at college, his thorough theological indoctrination at Princeton and Prince Edwards, his early missionary labors in Virginia, his experience as a successful Pastor in Frankfort and Baltimore, and the sound learning which he accumulated when Professor in the Danville Theological Seminary. All these being sanctified by the grace of God in his mind, and ap-

plied to the broad understanding, his affectionate nature and his extraordinary powers of will, thoroughly furnished him for the work set before him, the final and greatest work of his life.

"His ministry among us was continued through more than twenty years. The most fruitful part of it dates from the year 1866.

"The congregation had become from well-known causes, among them from the prolonged absence of their Pastor, much reduced in numbers and strength. Its rapid growth and prosperity since that time should be mentioned to the praise of God's grace and His blessings upon the labors of our devoted Pastor. The number of communicants has risen from about two hundred in 1866, after the division of the church in that year, to about five hundred and fifty at the present time. Our new house of worship has been built at the cost of one hundred forty thousand dollars, of which only thirty thousand remains to be paid. Meanwhile, all the agencies for the spread of the Gospel in this city and abroad in this and other lands, have taken on largely increased efficiency, and we may hope the elements of permanent spiritual fervor.

"To say that we are chiefly indebted to Dr. Robinson as the instrument of God in securing these remarkable results, is but a moderate expression of what is simply a true and faithful testimony. Through it all he has been our leader in devising and laboring and giving; an example to the flock, going before them in every work of love and faith and self-sacrifice. We now, as the sessional court of the congregation, record with this testimony to his labors, our profound resignation to the will of God, who has taken in wisdom from among us, what He gave to us in love. And we commit the congregation under our charge to the loving care of the Great Head of the Church, with the humble prayer that He will carry steadily onward the great work of the church, making all who survive our Pastor faithful unto death, so that we and the people whom we serve, may at last enter with him into the joy of the Lord.

"We must leave to the higher courts of our church to speak of him as a teacher, preacher, and an ecclesiastic, and while we in sorrow consign him to the grave, we sorrow not as those without hope; but with the eye of faith look forward to the time when this mortal shall put on immortality, and when death shall be swallowed up in victory.

Life's duty done, as sinks the clay
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies."

A beautiful tablet, the free will offering of a loving and grateful people, was formerly in the pulpit, but in the remodeling of the church, this was placed in the vestibule, containing this inscription:

"STUART ROBINSON, D. D.,
DIED
OCTOBER 5, 1881.
PASTOR OF THIS CHURCH
FOR TWENTY-THREE YEARS.
A PROFOUND TEACHER.
A FAITHFUL PASTOR.
A TRUE FRIEND."

The property known as Park Mission Chapel, which subsequently developed into the Stuart Robinson Memorial Church, and the property known as the Homestead Mission Chapel, which subsequently developed into the Parkland Presbyterian Church, were both deeded by Dr. Robinson and his wife, Mrs. Mary E. Robinson, to the Trustees of this church, to be conveyed by them in each case to the Trustees of the organized Presbyterian Church, whenever such organization should be accomplished. He also bequeathed by will five thousand dollars toward paying off one-half of the bonded debt of the church, conditioned that the congregation would, within two years after his death, raise the sum of ten thousand dollars for that purpose.

On October 16, 1881, at a congregational meeting, Rev. John W. Pratt was elected pastor, and installed on December 4, 1881.

In January, 1882, the Rev. H. C. DuBose, missionary in China, presented the claims of that mission field, and urged our people to establish a new field in some city of that

country. After an intensely interesting and powerful presentation of the subject, the congregation agreed to raise the sum of three thousand dollars a year for three consecutive years—that being the amount required to establish said mission; and to be known as the Stuart Robinson Mission, located in Ching-Kiang, China. The amount was raised and the mission established.

In March, 1883, Dr. Pratt, worn by his labors in the church, was granted a leave of absence for four weeks, and on the 23rd day of the same month, he became seriously ill at Richmond, Kentucky. The session, greatly concerned at his continued illness, appointed Elder G. H. Mourning to visit him, and subsequently Elder J. W. Akin, who reported the very serious condition of our pastor, and accordingly he was granted a vacation until the first of October; all supplies for the pulpit during said vacation to be made at the expense of the church.

In June, 1883, Rev. J. T. Hendrick was elected to supply the pulpit during the pastor's vacation, and in November of that year, the pastor's health still continuing poor, and he feeling it necessary to lay aside all work for six or twelve months longer, he resigned as pastor of the church, and reluctantly the congregation concurred in his request. On November 23, 1883, the pastoral relationship was dissolved.

Dr. Pratt preached the Word with power. His sermons were models of skillful rhetoric and of profound thought. Though but for a comparatively short period pastor of the church before he was compelled by sickness to suspend his work, our people, charmed and edified by his pulpit efforts, hoped earnestly for his full and early recovery; and reluctantly acquiesced in the conclusion that his complete restoration could not be expected but after a long rest from his arduous duties.

Dr. Hendrick continued to supply the pulpit for nearly two months, returning then to his old church in Maysville, Kentucky. The pulpit was vacant from that time until

May 18, 1884. In the early part of that year, however, a well-known evangelist, Rev. W. D. Morton, conducted a series of meetings for several weeks, which was the means, under the Divine blessing, of bringing more than thirty persons to a saving knowledge of the truth as it is in Jesus Christ; all of whom united with the church.

In May, 1884, the services of Rev. Charles R. Hemphill were secured to supply the pulpit during his vacation as Professor in the Theological Seminary at Columbia, S. C. His labors commenced on the first Sabbath in June and continued for three months, during which time he so endeared himself to the people that on September 5th a formal request was made before session, signed by nearly all of the members of the church, asking that a congregational meeting be convened as early as possible to call a pastor.

This meeting was held on September 14th, and resulted in his election by unanimous vote.

On December 12th, Dr. Hemphill telegraphed announcing his acceptance of the call, and in the latter part of the month visited us, explaining that he could not separate himself from the duties of the Seminary until the close of the term, about the middle of May next.

In the early part of 1885, Evangelists Varley, Moody, Needham and Whittle visited our city and for several weeks following their advent the Holy Spirit moved upon the hearts of the people; churches were revived; backsliders were reclaimed; sinners were awakened to their lost condition, and hundreds were hopefully converted.

Evangelist Major Whittle held services in our church for about two weeks, preaching the Word with great power, twice each day to crowded houses, the Lord blessing his labors among us.

On June 14, 1885, Dr. Hemphill was installed as pastor, and began his long, faithful services in that capacity.

In the early part of 1885 a request was laid before session by the Young Mens' Association of the church, ask-

ing the concurrence of session in organizing a mission Sunday-School at some available point east of Floyd and south of Oak Streets, which after investigation and report was authorized, and the southeast corner of Floyd and Oak Streets was selected as a suitable site, the ground was purchased and a building erected thereon for that purpose. In two years this resulted in the organization of the Westminster Church; the property was sold and a new site purchased at the southwest corner of First and Ormsby Streets, and a handsome edifice erected thereon. This church has subsequently consolidated with the First Presbyterian Church, and still occupy their beautiful building at First and Ormsby Streets.

In October, 1886, Mrs. C. E. Owsley died, and by her will bequeathed the sum of five hundred dollars to the Board of Trustees for the benefit of the Ladies Benevolent Society of the church, the income from which to be paid annually to the women's organization.

In 1887 there was a deepening of religious interest in the congregation, and during the Week of Prayer, daily morning meetings were held in the lecture room of the church.

Following this the Rev. Taylor Martin, of Virginia, was invited to assist the pastor in conducting a series of meetings. Dr. Martin arrived January 17th and remained nearly four weeks, during which time services were held five nights a week with unabated interest, resulting in the addition to our church of thirty-seven.

At the annual meeting of the congregation in the same year, the death of our former pastor, Dr. Pratt, was announced. Whereupon the following resolutions were unanimously adopted:

"*Resolved,* that this congregation expresses profound sorrow at the death of the Rev. J. W. Pratt, D. D., a former pastor; whose ministration in its midst is remembered with most affectionate regard and esteem; whose teaching was

so potent for good; whose learning was so wide, and whose devotion to the cause of Christ so complete, and whose death is such a loss to the Presbyterian faith, the doctrine of which he illustrated by a loyal, godly life; and whose tenets he made so plain from the Word of God, so comforting to the hearts of Christians, and which he ever defended with such moderation and charity and yet with such power and demonstration of scripture.

"*Resolved*, that we tender to his family our sympathies in their great bereavement and sorrow, and offer them all Christian condolence and join with them in praising God for the life and character of one whose absolute consecration to the church and the great truths of religion, so signally illustrated the power of grace and the efficiency of the Holy Spirit in the development of the noblest qualities of the head and heart."

This year also the congregation purchased the manse, immediately south of the church, having a frontage of eighty feet on Second Street; being the residence of Mr. J. B. Kinkead. This building was subsequently destroyed by fire, and the site of it is now occupied by the latest addition to our Sabbath School building. This was a portion of the lot which originally belonged to the church.

The Park Mission Chapel was also organized into the Stuart Memorial Church, at its present location at Sixth and Magnolia Streets.

In the latter part of 1887, Rev. Dwight L. Moody came to the city to conduct a series of evangelistic meetings, for four consecutive weeks, in a large wooden tabernacle erected for that purpose on the south side of Broadway, adjoining the Warren Memorial Church. These meetings were of great power and resulted in a general awakening and revival in the city of Louisville. Following them, in February, 1888, Rev. G. A. Trenholm, of Tennessee, conducted a series of meetings in our own church, with increasing interest, for three weeks. These two meetings resulted in the addition of fifty-five persons to the membership of our church on profession of faith.

In the same year the Westminster Church was organized, and members from our church were dismissed to unite with the Westminster and Stuart Robinson Memorial Churches.

In the following year of 1889 several members of the church were dismissed for the purpose of organizing the Crescent Hill Presbyterian Church, which has grown into one of the strongest churches of the city.

In 1892, Rev. W. B. Jennings, of Macon, Georgia, assisted the pastor in a series of meetings for a period of two weeks, during which twelve persons were received into the church on profession of faith.

The annual report of the church, as of March 31, 1895, showed a membership of six hundred and twenty-seven.

Dr. Hemphill continued as pastor of the church until May 24, 1899—a period of fourteen years of uninterrupted harmony and good-will in the congregation. In the meantime the Louisville Presbyterian Seminary had been instituted, and its first services were conducted in the lecture-room of our church. It has always had the interest of our church and its members, and its present endowments and buildings are largely the gifts of members of this church. It has had its struggles, but its nearness to our church and the fact that Dr. Hemphill had previously been with another seminary, gave him a very vital interest in the seminary.

In May, 1899, a call came to him to accept the Presidency of the institution, and after mature consideration, he tendered his resignation as pastor of the church—the same to take effect in October of that year. In tendering his resignation and breaking the very tender ties that united pastor and people, Dr. Hemphill stated that he had but one request to make of the church, and that was that if possible the thirty thousand dollars bonded debt upon the church should be paid before the termination of the pastoral relationship. Evidencing the great love the church had for Dr. Hemphill and its desire to accord his every wish, a campaign was immediately launched and subscriptions promptly raised

to meet the entire indebtedness, and Dr. Hemphill left the church entirely free of debt.

Although relieved of the responsibility of pastor, Dr. Hemphill has continued to be a help and an inspiration to the church through all these years. His conduct of the New Year morning's Prayer Meetings through successive pastorates of those who followed him have been marked by deep devotion and fine sympathy. He has ever been ready to help those who have succeeded him in the pastoral office, but has never been obtrusive or interfered in any way with the authority resting with them.

Following Dr. Hemphill's resignation, the pulpit was vacant from October, 1899, until February, 1902, calls in the meantime having been extended to Rev. Theron H. Rice, of Atlanta, Georgia, in September, 1900, and to Rev. Robert Johnston, of London, Ontario, in March, 1902.

In February, 1902, the Rev. J. O. Reavis was employed as Stated Supply. Dr. Reavis preached with great power and with entire satisfaction to the congregation, and in June, 1902, Rev. Neander M. Woods was called; accepted the call and was installed on October 19, 1902. Dr. Woods ministered most acceptably to the congregation from that time until June, 1905, when he announced his call to be Chancellor of the Southwestern Presbyterian University, at Clarksville, Tennessee, and tendered his resignation, and on June 18th the congregation concurred in his request for the dissolution of the pastoral relation.

A new committee was appointed to select a pastor, and upon their unanimous recommendation, on September 3, 1905, Rev. Egbert Watson Smith, of Greensboro, North Carolina, was called as pastor and accepted the call. His first sermon was preached on January 7, 1906, but his installation did not take place until June 10, 1906, on account of some previous obligations to his former pastorate.

Dr. Smith preached the Word with power; was a most earnest and faithful pastor and indefatigable with his labors

in the church. During his pastorate and on the night of Saturday, February 1, 1908—an extremely cold night—the church was almost entirely destroyed by fire, which broke out in the lecture-room. On the following morning nothing remained but the walls of the building.

It is noteworthy that although the fire was not discovered until about six o'clock in the evening, the Sunday School on the next morning met in the old Y. M. C. A. building at Fourth and Broadway, where the Heyburn Building now stands, with an attendance almost equal to any other Sunday; this result having been made possible by the immediate and active co-operation of its officers and teachers when the news of the fire was conveyed to them on the night previous.

Dismayed by the total destruction of its property, the officers met on Monday night, February 3, 1908, and called a meeting of the congregation to be held on the 5th to appoint a building committee and to immediately institute plans for the rebuilding of the church. The hearts of the officers were very much touched at this meeting by the offer of the Brith Sholom, Jewish congregation, of the use of their building at Second and College Streets, for our church services during the period that we were denied the use of our church. This offer was accepted with sincere gratitude and appreciation, and church services were held in the Synagogue during the entire time that our building was being restored. The Sunday School services during this period were held in the University of Louisville Building on the north side of Broadway, between First and Second Streets, and in the rooms of the Presbyterian Seminary.

The building committee proceeded at once with the selection of an architect; the adoption of plans and the erection of the new building, and on the first Sunday in October the main auditorium of the new church was opened. During this time, Mrs. Nannie Bell Phillips entirely furnished and decorated the pastor's study, in memory of her late husband, Mr. Frank E. Phillips. Mr. Brainard Lemon presented the

chimes in the organ, in memory of his father, Mr. James K. Lemon, former elder of the church.

In May, 1911, after a fruitful ministry, Dr. Smith tendered his resignation, to become the co-ordinate Secretary of the Foreign Mission Commission at Nashville, Tennessee, which office he continues to hold, and is doing a work of great power and usefulness in the extension of the gospel in the lands that sit in darkness.

On October 15, 1911, Rev. Howard Agnew Johnston, of Stanford, Connecticut, was called as pastor of the church, but declined.

On April 21, 1912, Rev. John M. VanderMeulen was called as pastor; accepted the call and was installed on October 20th of the same year. Dr. VanderMeulen's pastorate was one of great activity and spiritual growth.

The women's work of the church was reorganized during his pastorate and became most efficient and active. His sermons were always powerful and he preached the gospel pure and undefiled. He was active in all of the work of the church, and recognizing the friction that sometimes existed between elders and the Board of Deacons, he succeeded in effecting the present Joint Session organization, which has worked so successfully and eliminated many misunderstandings.

The announcement of his resignation on June 17, 1917, to accept the pastorate of the Oak Park Presbyterian Church, of Oak Park, Illinois, was a great shock to the congregation, and pressure was brought to bear upon him to change his decision, but without avail, and reluctantly the congregation was compelled to give him up.

His return to Louisville in 1920 to take up the duties of President of the Presbyterian Seminary was a cause of great joy to his former parishoners.

During the vacancy of the pulpit the church was ministered to by various ministers until in April, 1918, when Rev. Henry E. Dosker, of the Theological Seminary, was selected as Stated Supply.

In the meantime a committee of the church was busily engaged in looking for a regular pastor, and on May 26, 1918, the Rev. Dunbar H. Ogden, of Atlanta, was unanimously called as pastor and accepted the call, was installed on September 29, 1918. Dr. Ogden served only a brief pastorate, resigning on July 28, 1920, to accept a call to the Government Street Church, of Mobile, Alabama. During his term of office, Dr. Ogden preached with great spiritual power, and endeared himself by his gentle ministrations as pastor to the entire congregation. He was active in all of the work of the church, not only in his particular parish, but he also lectured in the Seminary and was engaged in many of the larger affairs of the whole church.

Following his departure, the Rev. William P. Neilson was, on September 1, 1920, selected as Stated Supply, which position he filled to the entire satisfaction of the congregation until March 6, 1921, when a call was extended to Rev. Teunis E. Gouwens, of the Dutch Reform Church of Mountain Lakes, New Jersey.

Dr. Gouwens remains with us to the present time, having filled the longest pastorate since the resignation of Dr. Hemphill. During his pastorate the work of the church has gone steadily forward, and under his brilliant, forceful, and spiritual presentations of the Gospel, our auditorium has been crowded every Sunday.

During this time we have built and paid for a large addition to the Sunday School, and our gifts to the current expenses and benevolent causes of the church have greatly increased.

As we enter upon a new century of church life the church is united, harmonious and active.

The necessity of keeping this history within reasonable limits precludes the mention of many whose services and sacrifices would justify larger mention.

As the writer looks back, in memory, through the years during which he has had intimate acquaintance with and

knowledge of this church, many names of strong men and faithful women occur to him. Their impress and influence upon the life of this church cannot be adequately calculated. Where so many have labored untiringly it is impossible to single out any one for extended notice.

Accordingly there are included in this record the names and term of service of all of the Elders. The records of this church prior to 1865 have long since been lost and therefore the record of the Deacons is incomplete. However, all of the Deacons elected since 1865 are listed herein.

In going through the church record there are many interesting entries which perhaps should be preserved. We have no record of the Sunday School prior to the election of Mr. Howard W. Hunter as Superintendent, in about 1884. For nineteen years he continued in that position, resigning in 1903, at which time Mr. J. V. Logan was elected as Assistant to the Pastor and as Superintendent of the Sunday School. At that time the Sunday School was worshipping on the second floor of the building immediately in the rear of the main auditorium, and it continued to occupy the second floor until the fire which destroyed the building. However, in October, 1906, with the demand for increased facilities for the Sunday School, the pews were removed from the lecture room and chairs placed there for the Sunday School, and at the same time improvements were made in the main church to improve the acoustic properties.

During the time Mr. Logan was Superintendent he attended as a student at the Seminary, and in November, 1908, resigned as Superintendent to enter upon the ministry.

In February, 1909, Mr. G. C. Buford, who had been serving since the previous Fall, was elected as Superintendent of the Sunday School. Mr. Buford at that time was also a student in the Seminary and was most active and earnest in the work of the Sunday School. However, Mr. Buford could not be prevailed upon to stay, desiring to

enter upon the whole work of the ministry, and in April, 1909, Mr. John Stites was elected Superintendent, holding the position until January, 1910, when Mr. Robert W. Davis was elected. It is interesting to note that in March of the same year the Superintendent of the Primary Department requested of the Session permission to have a simple Easter service in her department, which request was granted by the Session, with Elder W. S. Macrae voting "No."

In January, 1911, Mr. Davis resigned as Superintendent and Elder Jas. Quarles was elected in his stead, who held the position until December of the same year, when Mr. C. S. McNeill, also a Seminary student, was elected as Assistant to the Pastor and Sunday School Superintendent. Mr. McNeill was succeeded in April, 1913, by Mr. Charles W. Milner, who continues with us in that capacity.

No history of the Second Church would be complete without mention of the close association with, and support given, the Louisville Presbyterian Theological Seminary by this church.

On May 2, 1893, a group of men appointed by the Synods of Kentucky and Missouri met in the office of the Second Presbyterian Church and organized the Louisville Presbyterian Seminary, and on the same day a communication from the Trustees of the Second Presbyterian Church and a statement on behalf of the Trustees of the First Presbyterian Church were presented to the new Seminary, tendering the use of the lecture rooms and parlors of their respective churches as they might be needed for class purposes. At the same meeting, Dr. Hemphill, while still acting as pastor of our church, was nominated to fill the Chair of Systematic Theology. This Dr. Hemphill declined, but later at a meeting on May 23, 1893, was elected to the Chair of New Testament Exegesis.

In its early days the Louisville Seminary owned one building only, standing at the corner of Second and Jacob Streets, where the Y. M. H. A. now stands. This building

was used as a dormitory, and for three years the work of the Seminary was conducted in the Sunday School building of the Second Church. At the end of three years, Mr. Walter N. Haldeman, a member of this church, purchased and presented to the Seminary the present location of the Seminary at First and Broadway. Upon this lot was a large old-fashioned brick residence that furnished the chapel, library space, class-rooms and living rooms for a few students. Some of the early students had their rooms in the one-time servants' quarters, over the stable, on the rear of the lot.

The Seminary at Danville had been in existence for many years, and following negotiations in 1901, the Danville and Louisville Seminaries were consolidated, at Louisville. Additional ground was purchased at First and Broadway, and in 1902 plans were submitted which ultimately resulted in the present beautiful building. The family of Mr. Haldeman offered to add to what he had given for a site an amount sufficient to meet the cost of the dormitory to bear his name.

Mr. W. T. Grant, for many years a member of the Second Church and one of the early directors of the Seminary, made a very handsome bequest to the Seminary and the Grant Robinson Hall stands as a memorial to Mr. Grant and his wife. During the period of the erection of this building, classes of the Seminary were again conducted in the Sunday School building of the Second Church.

The beautiful chapel of the Seminary is a memorial to Mr. John J. Harbison, for many years an Elder in this church, and given by Mrs. Alexander McLennan, his daughter, also a member of this church.

The Westminster chimes, over the library, are the gift of Mrs. W. F. Booker, in memory of her husband, Mr. William F. Booker, Deacon in this church.

In 1899 the Board of Trustees of the Seminary called upon Dr. Hemphill, who had served for six years while carrying on the labors of the pastorate, to give his whole

time to the work of the Seminary, and Dr. Hemphill accepted the position, and thus the Second Church again gave most generously to the Seminary.

In November, 1922, during the educational campaign in the Synod of Kentucky, a proposition was made to the Second Church, that if they would raise $75,000.00, the Chair in the Seminary, which Dr. Hemphill was filling, would be called by his name thereafter. Spurred by this offer, and a deep affection for our former pastor, the church entered upon the campaign with enthusiasm and, having been asked for $75,000.00, subscribed over $87,000.00, the largest sum raised by any church in any educational campaign in the Southern Church.

Mr. Brainard Lemon, deacon in this church, was a devoted friend to the Seminary for many years, and just prior to his death gave it the most complete archaeological collection possessed by any seminary in the United States, and $10,000.00 in his will.

Mr. Garland H. Mourning, Elder in this church, by his will made a bequest to the Seminary, approximately $50,000.00.

If one reads the list of scholarships and fellowships in the Seminary catalogue, it will be found that the Second Church is well represented, and in the years since our former pastor, Rev. John M. Vander Meulen has returned as president of the institution, with two former pastors in the faculty, the interest, and love and gifts of the members of this church, have been large. The total gifts of our church exceed $750,000.00.

Four of the pastors of this church have been professors in the Seminary. Dr. Edward P. Humphrey and Dr. Stuart Robinson at Danville and Dr. Charles R. Hemphill and Dr. John M. Vander Meulen at Louisville.

Thus the ties between us and the Seminary have been strengthened year by year and we feel a peculiar, almost proprietary, interest in it and its welfare.

Nor has this church failed in other contributions to the ministry. From it have gone forth ministers, missionaries and religious workers.

Calvin N. Caldwell for many years has been a missionary in China. Mrs. Thos. B. Grafton, after years of service as a missionary in Korea, died on the field.

Mrs. Martha Cecil Wilson, granddaughter of Dr. Stuart Robinson, and her husband, James Morrison Wilson, have been laboring in the mission field in China.

Reverend Harry W. Pratt, son of Dr. John W. Pratt, is pastor of the Spartanburg, South Carolina, Presbyterian Church.

Reverend Robert S. Sanders is pastor at Memphis, Tennessee, and Reverend Jean S. Milner is pastor of the Second Presbyterian Church at Indianapolis, Indiana.

Miss Virgil Journell is now in the second year of her training for Christian work at the Assembly's Training School at Richmond, Virginia.

Robert Veazey, after completing the course at our Seminary, is now organist and musical director there.

Reverend J. V. Logan is pastor at Jacksonville, Florida.

To this sketch of the church will be appended certain tables indicating the growth of the church in membership, and in its gifts to the church causes.

It will not do for us, however, to be complacent and satisfied with what we have done. Each recurring year brings new problems, new responsibilities, new needs to be filled, new work to be done. We cannot stand still. We must go forward. A great field is at our door; a great future lies before us if we but embrace our opportunities and seek, by the grace of God, to live up to them.

May we here and now, entering upon a new century, highly resolve to increase our zeal; enlarge our vision; increase our activities, our efforts and our contributions, to the end that the Kingdom of God may be hastened.

TWENTY-FIVE YEARS' RECORD

REPORT MADE TO PRESBYTERY APRIL 1st EACH YEAR

	Additions on Profession	Additions by Letter	Total Contributions
1905	18	27	$ 17,752
1906	11	20	17,816
1907	29	92	30,003
1908	46	58	28,106
1909	33	49	18,113
1910	29	57	29,578
1911	23	56	37,975
1912	10	23	18,661
1913	7	27	26,881
1914	23	28	31,501
1915	35	38	31,764
1916	20	45	31,876
1917	29	80	42,436
1918	21	26	26,130
1919	24	74	33,407
1920	13	74	47,196
1921	38	64	43,246
1922	6	38	43,312
1923	43	41	61,264
1924	13	40	83,463
1925	44	42	97,311
1926	17	71	111,024
1927	11	40	99,461
1928	37	61	98,854
1929	10	41	102,536
Average per year	24	48	48,346

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